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TEACH ME THE TRUTH.

By Frances Lockwood Green.

Teach me the truth, Lord, though it put to flight
My cherished dreams and fondest fancy's play;
Give me to know the darkness from the light,
The night from day.

Teach me the truth, Lord, though my heart may break
In casting out the falsehood for the true;
Help me to take my shattered life and make
Its actions new.

Teach me the truth, Lord, though my feet may fear
The rocky path that opens out to me;
Rough it may be, but let the way be clear
That leads to thee.

Teach me the truth, Lord, when false creeds decay,
When man-made dogmas vanish with the night,
Then, Lord, on thee my darkened soul shall stay,
Thou living light.

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THE PACIFIC

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2716 Hillegass Ave., Berkeley, Cal.

There are to be no more presiding elders in the Methodist Episcopal Church. They will be district superintendents. That is what they have been for some time, and that is what they will be called hereafter.

The Rev. Dr. Charles W. Gordon, "Ralph Connor" in literature, says that he would rather preach the gospel than write the greatest book ever written, would rather win souls for Christ than make ten thousand dollars a month.

The Rev. Ira R. Hicks, the St. Louis weather prophet, predicted some time ago that June would be a month of frequent storms, with seismic disturbances at the close. The list of tornadoes and cyclones in the Middle West is large already.

The manager of The Religious Telescope, the organ of the Church of the United Brethren in Christ, is endeavoring to publish the paper without medical advertisements. The proposition to the churches is to omit all such advertising if the paper can be made to pay without it. To make it pay, 3,500 additional subscribers are needed, and the publishing agent says, "Now, brethren, it is up to the churches to respond."

At the recent meeting of the American Medical Association in Cleveland one leading surgeon said that after-theater parties, automobile riding, and other pastimes of persons of means were responsible for the prevalence of appendicitis. "The whole question devolves upon whether we are exceeding the speed limit in living," he remarked. "At our present rate of progress it would seem that no human being will escape an appendicitis operation in the next generation."

That cancer is no longer an incurable disease was the testimony of Dr. G. W. Crile of Cleveland at the meeting in Chicago last week of the American Medical Association. Detected in the earlier stages it is curable, especially by the knife of the surgeon, and the indications now are that groups of immunes will be established who will be available for the cure of others. "There is evidence," says Dr. Crile, "that a reliable blood test for cancer may be established, and there is a possibility of utilizing for cure the immunity principle through transfusion of blood." Six persons treated by Dr. Crile have been under observation for sixteen months without any indication of a return of

the disease; but he says that final judgment will not be passed by him until a period of at least three years.

We regret the defeat of woman's suffrage in Oregon. It is something that must come some time everywhere, and the sooner the better. The indications now are that England will be a great battlefield for woman's suffrage during the next few years. Mr. Balfour has long been in favor of it. In a recent number of the Fortnightly Review, Lady Gray gives an account of what has been accomplished through woman's suffrage in Australia. It is stated that in New South Wales the women who have been voting for four years now have won reforms which the voteless women of other countries have asked for in vain for fifteen years. These reforms relate to the home and to children. We are of opinion that the defeat of woman's suffrage in Oregon was due considerably to the indifference of the women themselves. Many women would rather not have the elective franchise.

Cumberland Presbyterians were at the front in the recent General Assembly of the Presbyterian Church of the United States of America; and the Herald and Presbyterian remarks: "Dr. Fullerton, as moderator; Dr. Hubbert as assistant clerk; Dr. Darby as a representative of the cause of Ministerial Relief; Dr. Landrith as secretary of the Brotherhood, and others left the impression that union has greatly strengthened the Church." Dr. Fullerton, the moderator, is a graduate of Drury College, a Congregational institution at Springfield, Missouri, and the Cumberland Theological Seminary, Lebanon, Tennessee. The Cumberland Presbyterian says concerning him: "Genial, sympathetic and optimistic in manner, warm-hearted and broad-minded, a man of prayer and of unusual energy, strikingly successful as a pastor and ever mindful of the larger interests of his denomination, conservative in theology yet open-minded and tolerant, Baxter P. Fullerton is representative not only of the best that was in Cumberland Presbyterianism, but of the best type of American Presbyterianism."

THE PACIFIC COAST IN BRIEF.

Portland, Oregon has secured the Baptist convention for 1909.

It is thought that the Alaska gold output this year will reach \$26,000,000.

President Jordan of Stanford is announced to speak at the Educational Conference at Orloff the first week in July.

The Rev. Dr. Van Horn of Plymouth Church, Seattle, is one of the speakers at the Y. W. C. A. convention next week at Seaside, Oregon. Also the Rev. H. K. Booth of Berkeley.

Dr. Dyott of the First Congregational Church of Portland was among those who took the position that Emma Goldman ought not to be allowed to indulge in her anarchistic talks in that city.

Ezra Meeker, the Puget Sound pioneer, who followed the old Oregon Trail with an ox team on a trip East in 1906, has written a book telling of his experiences on the trail westward in 1852 and eastward in 1906.

Seattle failed to get the Presbyterian general assembly for 1909. Denver won. Finances had considerable to do with it. It would cost about \$30,000 more to go to Seattle

than to Denver. In booming times Seattle would have put up the difference.

After July 1st the postmaster at Portland, Oregon, will get a salary of \$6,000—an increase of \$1,000. Portland is one of the best growing cities on the coast. She has always gone ahead with less of a boom than any other of our coast cities except San Francisco.

An effort was made at the recent general conference of the Methodist Episcopal Church to combine the Pacific Christian Advocate, published at Portland, with the California Christian Advocate, published in San Francisco. It was thought best however to continue the two as separate papers.

At the summer assembly at Mt. Hermon the Rev. W. T. Patchell of San Jose is listed to speak on "Supernatural Living, or Life on the Divine Plane." Among the other speakers are Bishop Bell, of the United Brethren Church, and Professor Paterson of the Presbyterian Theological Seminary at San Anselmo. An Institute of Social Evangelism will be one of the Mt. Hermon features this year.

It is stated that walnut culture passed experimental stage in Oregon some time ago, and that now many prune orchards are being supplanted by walnuts. The Oregonian says that walnut culture has many advantages over apple raising, for the reason that the trees require no spraying, and the nuts falling to the ground have only to be picked up and sacked. No bleaching is required in the Willamette Valley.

The Rev. William Rader spoke on "Civic Righteousness" in Calvary Presbyterian Church last Sunday evening, and made a ringing appeal for moral support of the graft prosecution in San Francisco. He said that mobs crowd the court rooms and sneer at justice, juries are divided, the guilty escape, and San Francisco is laughed at the world over. On Monday the Presbyterian Ministerial Union in a largely attended meeting indorsed the graft prosecution and commended the daily papers that have given it fair play.

The Oregonian remarks in an editorial comparing the growth of Oregon and Washington: "The timber of Oregon is still almost untouched, and within a few years will become the basis of an immense activity, while a large part of the timber of Washington is gone already. Oregon therefore has an industry coming on which in Washington within a few years will be practically exhausted. There is a probability that within a period not exceeding twenty-five years the population of Oregon may again exceed that of Washington."

From all over the coast has come testimony of the general good conduct of the men on our visiting warships. One of the latest we find in The Tribune-Times of Port Angeles, Washington:—"The last man went aboard leaving the most remarkable record for good order ever made during the visit of a warship to this harbor. Not a disturbance occurred during the two days, and not an arrest was made. The men of the patrol sent ashore by the ships to preserve order, had nothing to do but enjoy themselves. In fact, the older residents of Port Angeles can but marvel at the marked change that had taken place in the personnel of the navy in the past few years. Ten years ago when a liberty party came ashore from a ship it was expected to see them make a break the first thing for the saloons and begin a grand carousal, while now the new lads of the new navy—

and they all seem to be but lads—seem to want nothing so much as to get out into the resident districts and romp on the hillsides and in the woods."

CHRONICLE AND COMMENT.

It is said that Dr. Parkhurst's pulpit style grows more mordant and gripping in its sarcasm.

The oldest man in the government service at Washington is a clerk in the naval observatory, where he entered 60 years ago, when he was 20 years old.

The Fifth Avenue Presbyterian Church, New York, gave for benevolent purposes the last year, in addition to its contributions for current expenses, \$289,557.

One-half of the 392 candidates for the ministry in the Southern Presbyterian Church are sons of farmers, and 153 came from churches having less than 100 members.

The last annual report of Oberlin College says: "If the college is to control the conditions which surround our young women, it will be necessary to do one of two things—to limit the number of women to the present accommodations or to build more halls for women." The limit of available accommodations was reached last year.

The Rev. Dr. Russel Conwell of Philadelphia is spending a few weeks in England. The British Weekly says of him that he is one of the most interesting personalities in the religious world. "There are two biographies of him in the British Museum, one written by Dr. Burdette, whose wit and literary charm captured the Baptist World Congress three years ago. Dr. Conwell was born about sixty years ago in a humble backwoods home, where religion was vital and liberty sacred. At the hour when John Brown of Harper's Ferry was being executed, the father called all the children together for silent prayer. Not till he was 35, and had travelled all over the world and practiced for years as a lawyer, did Dr. Conwell enter the ministry. His church at Philadelphia has a membership of 2,500, and is said to be the largest institutional church in the world. It is computed that 10,000 people pass through it every Sunday. It runs a Poor Man's University, with 3,000 students and 130 professors."

That historical Congregational church, Broadway Tabernacle, New York, has a membership of about 1,050. Dr. Jefferson says concerning the membership: "Of these 821 are resident members. Of the resident membership 245 were members ten years ago. Of the entire membership, 414, or 40 per cent, are men. Those who have joined the church by letter have come from ten different denominations—Congregationalists, Presbyterians, Methodists, Dutch Reformed, Independent, Baptists, Episcopalian, Lutheran, Unitarian and United Brethren. Ninety-nine persons uniting with the church in 1906 came from eighteen states and nine foreign countries, while 146 new members in 1907 came from twenty-two states and nine foreign countries. A census of 378 members shows that 73 of this number were born in twenty foreign countries, and that the other 305 were born in twenty-six states of the Union. As to occupation the records of the church show the membership to be divided as follows: Business men and women, 240; professors and teachers, 67; religious workers, 47; physicians, 35; ministers, 21; lawyers, 17; editors and authors, 13; artists, 11; professional nurses, 10. A census of the college affiliations of members shows the following institutions most largely represented: Yale, 26; Amherst, 20; Oberlin,

13; Columbia, 13; Normal College, 13; Mt. Holyoke, 12; Smith, 11; Harvard, 10; New York University, 9; Teachers' College, 9; Wellesley, 5; Vassar, 7; College of the City of New York, 5; Princeton, 5; Barnard, 4; Knox, 4; Cornell, 4; Dartmouth, 4."

The Rev. R. J. Campbell of the City Temple, London, was expected in the United States this year, but has postponed till next year his contemplated trip. An open letter to Mr. Campbell, in the British Congregationalist, signed by six Congregational ministers, expresses sympathy with him in his message and work as follows: "We, a group of Congregational ministers in the county of Northumberland, wish to strengthen your hands, if in any slight degree we can do so, by a public expression of our sympathy with your work. It seems to us that this somewhat unusual course of action is called for in view of the exceptional position which your ministry holds at the present moment. We feel it to be at once our duty and our privilege, as men who deeply admire the courage of your utterances, and who largely sympathize with your message, both in its theological and in its social aspects, to assure you of our hearty support. Your teaching, we know, has helped to kindle a new faith in many who had lost touch with organized religion. We believe confidently that there is a very widespread sympathy with your work among Congregational ministers, especially among the younger men of the denomination, and we think that you should be made aware formally and definitely of the existence and extent of that support. We, therefore, are glad to write you jointly from this northern county, in evidence that in this part of the country, at all events you may rely upon the sympathy of not a few of us. This we do the more readily in remembrance of the manifesto recently issued in apparent depreciation of the "New Theology," and in order that we may do our share in making it clear that such a declaration of opinion is not regarded as authoritative by Congregationalists in general. We desire, dear Mr. Campbell, most heartily to endorse the main lines of your gospel; and, though we have no intention of binding ourselves to any new orthodoxy in place of the old, and deprecate the idea of subscription to any set forms, we unanimously agree with the intent and direction of your work, and welcome it as one of the most significant and hopeful forces in modern religion."

A STUDY OF ALIENS IN THEIR NATIVE LANDS.

In the steerage of the steamship "Alice," which sailed from New York, for Trieste, last week was a noted college professor and ten students, volunteers from colleges and universities who go to study the foreigners in their homes; and then, some of them, with the knowledge acquired will become social workers in the mines of Pennsylvania. The professor is Dr. Edward Steiner of Iowa College who has several times already crossed the ocean in the steerage and whose recent book "On the Trail of the Immigrant," is a work of marked value.

The New York Post says:

"The party will make its way through Bohemia, Poland, Russia, Hungary, Austria, the Balkans, and thence to Italy, and from there it will return by steerage to New York, trailing the immigrant all the way across, through the customs, immigrant station, and to his future home.

"Upon the completion of this task, which will take over a year, the ten men will enter the mining fields of Pennsylvania as social workers and interpreters under the auspices of the Pennsylvania Young Men's Christian As-

ociation. The year's study is intended to fit them for this work. They will not preach any particular creed or religion, but with their special training and equipment will strive to get close to these alien men, to teach them the responsibilities of American citizenship and encourage the different nationalities to forget the feuds and heresies which now bring them together only in clashes, causing ugly mobs, knife thrusts, and much other unnecessary mischief.

"One-half of the expense of this tour will be met by the cities of Erie, Connellsville, Scranton, Warren, and Uniontown, which have among them subscribed enough money to take care of five students. The expenses of the professor and the other five will be met by a group of citizens from all over the State of high and low station who have become interested in the work of making over, so to speak, the heterogeneous mass in the mining regions. Nearly all Pennsylvania cities and towns have encountered the task of dealing with these people, and realize the difficulty of even making a beginning without first securing the aliens' friendship and confidence. They have tried several plans, but none has attained such success as would warrant its continuance."

"My theory," said professor Steiner, "in caring for these immigrant races is to present to them as a model the best type of the American, and in turn let Americans see all that is good in the immigrant. The trouble has been and is that the immigrant sees only the abnormal American in Europe, and we in turn get a wrong impression of the foreigner who comes here. It is necessary for us to travel to the Fatherland in order to get a true conception of his worth. We have to feel for ourselves what he has to contend with, know his institutions, his customs, religions, and family obligations.

"These immigrants look up to the American, respect him, imitate him, and be he the vulgar, common sort, or the well-spoken, well-mannered educated American, the ignorant immigrant apes him just the same. Such is the power for good or evil that the American possesses in this process of evolution. If the immigrant falls in with the corrupt and the vicious he is likely to turn out bad. If he comes under the influence of an honest, patriotic man, who is willing to take the time and the patience to draw this suspicious, silent person out, the result will surely be to the credit of the stranger and to his adopted land.

"A Pennsylvania missionary, for instance, is at a disadvantage. There the Poles, Huns, Lithuanians, Austrians, and others settled in the coal fields, keep as much aloof from each other as they do from the townspeople, the authorities of the law and the churches. They ask no one for advice, because their experience has usually been with a class of Americans who have profited financially from their troubles, and the advice given invariably has made bad matters worse.

"I do not believe it to be an exaggeration to say that most of the serious trouble between these alien races and the Pennsylvania authorities has been due to some misunderstanding at the outset. Either through ignorance of the language or of the manners and customs of the particular race involved, the case ends in court with justice turned upside down and the foreigner invariably getting the worst of it.

"Under the present conduct of things political ring rule is dominant in most of the mining towns, and what a man gets depends upon the amount of votes he can deliver. He is robbed when he has no power and receives unlicensed liberties when he can show some kind of an organization behind him. With intelligent social workers

in the field, men who know the people among whom they are living, who can speak their language, and properly interpret it, who have the confidence and respect of their wards, we believe we can do a great deal in putting foreigners and natives before each other in a true light and help in amicably settling their conflicts and bringing them more closely together.

"In all my wanderings among the immigrant classes I have found that the alien responds more quickly to higher ideals in political life than to the lower. I can see a steady rise in his character, and his appreciation of the higher and nobler principles of government. An instance of this was the recent election in Scranton, where Mayor Dimock was placed in office largely by the vote of the foreign born.

"Liberty draws the immigrant to America, and when liberty is properly interpreted to him, he will make a good citizen. In this work lies a field of labor for every patriotic American. Without regard to creed or religion the immigrant must first be taught to learn and respect the law and abide by the rulings of officers duly elected by the people. He and his children must be led into the schools and drawn into the sports and games of the country. Good, healthy, live, social, and athletic intercourses will do more than any appeals from the pulpit or platform to bring the alien under the power and influence of our American institutions."

THE ANTI-SALOON LEAGUE CAMPAIGN IN OREGON.

Geo. H. DeKay.

Having just returned from Oregon where I spent the month of May in Anti-Saloon League work, something of the recent campaign there and of the result in that state may be of interest to readers of The Pacific.

I was assigned to Wallowa County in the extreme northeast corner of the State, and reached my first appointment by a stage ride of sixty miles. The work had been laid out by a committee of the Law and Order League of the county and they had it well planned. Enough to say that for the month I made twenty-seven addresses and drove over four hundred and fifty miles, by all sorts of conveyances. In churches and halls and school houses we held meetings where we discussed the question of "Wet or Dry?" Two years before this the county had gone dry for the first time under the new local option law by a small majority of eighty, out of a total vote of about eighteen hundred. This year the liquor interests secured the submission of the question again, and made a stiff fight for the open saloon. It was the liveliest issue of all the election throughout the whole state. In twenty-eight counties out of thirty-three prohibition was voted on either as a county or in one or more precincts. And when the votes were counted after the election it was found that in spite of the desperate efforts of the whole liquor interests **twenty-one whole counties** and a number of precincts in other counties had voted out the saloon. In many respects the fight was interesting. The liquor interests flooded the state with literature denouncing the "temperance fanatics," presenting so-called "facts," the brewers "Plea for Justice" (thank God for a time when these men are on their knees before the public) cartoons and placards of all sorts. In some counties their fight for the saloon was well organized. But it is noticeable that they never put any man in the field to appeal to the people directly from the platform. The anti-saloon forces were well organized also in many places,

and carried the fight right into the enemies' camp. In churches and in store windows we had pictures and posters, and in the press we put before the public such facts and figures as could not be overcome in any argument. One of the leading young lawyers of Wallowa county wrote an article on What Prohibition has done for this county, and it was published freely in all five of the county papers. Indeed the press of this and other counties gave great assistance to the fight. It was interesting to me to see the interest taken everywhere. In school, houses far from towns, whole families would come out from homes miles away, over rough roads in the darkness, the men often outnumbering the women, the men in "shap's" and with spurs, and with lanterns to help light up the house. And nowhere else have I ever had more courteous attention. Business men freely gave testimony in the press of the benefits of prohibition during the past two years to business. Farmers told of the better conditions of labor without the saloon, and sheep men added to the same testimony. I have not yet received the detailed vote from this county but it was freely predicted before election that it would not be less than 250 majority for prohibition. In Umatilla county prohibition carried by 800 and in one town more than twenty saloons will go out of business July 1st. Only one county in the state receded from its position in the "dry" ranks, while thirteen new ones took position there.

Too much praise cannot be given to Supt. Knodell for his work in the management of the Anti-Saloon League for the state work. He has been indefatigable—doing the work of five men and doing it well. Two years from now we expect to see him leading Oregon to victory for state prohibition—the first on the Pacific coast in all probability.

On my way out I went through Lewiston Idaho, and spent the day with our pastor there, Rev. C. W. Chase, who took me for a ride around the town and surrounding country. Lewiston certainly is a city with a great future and our church there has a good outlook under his earnest and faithful ministry. I also took a run through eastern Washington and learned some more things about the land we love. Home Missions assume new significance as one thus goes through a new portion of a new state. Until this trip I had felt sorry for my old chum, Brother Burgess, that he must be away off there in that out-of-the-way country. But after going through that and similar portions of Washington and Oregon, I am no longer sorry for him nor any other man who is called and can go to the work there. They are helping to build up what is truly called "The Inland Empire." It is hard work, but it is telling. And too much praise cannot be given to them, nor too much credit for the recent victories for the Great Reform, for everywhere the ministers led the fight for God and Native Land.

PROGRESS AND PROPHECY AT LAKE MOHONK.

A Sketch of the Fourteenth Arbitration Conference.

By AMOS R. WELLS.

When, thirteen years ago, Mr. Albert Smiley founded the International Arbitration Conference at Lake Mohonk, the peaceful enthusiasts that met on that beautiful mount of vision dared anticipate nothing beyond the adoption, some day, of arbitration treaties, nation with nation; and yet every one looked upon them as visionaries.

This year, three hundred of the leading men in the nation have spent three days in conference on the subject, and the uppermost topic has been congratulation upon achieve-

ments that already far exceed what those dreamers had imagined for the most distant future.

They could felicitate themselves upon the second Hague conference, "the first occasion when all nations have met under one roof." The distinguished presiding officer at Mohonk this year, Hon. John W. Foster, ex-secretary of state, called it "in some respects the most important event in the history of the human race." Its unanimous declaration in favor of the principles of compulsory arbitration and in favor of an arbitral tribunal, its provision looking toward regular meetings of the nations at The Hague, the establishment of an international prize court, and the permission for one party in dispute to appeal to The Hague without waiting for the other party—these are only a part of the advance steps taken by the second conference at The Hague.

Ex-secretary Foster was himself one of The Hague commissioners. Another was Hon. James Brown Scott, solicitor of the department of state, who gave a fine account of the great gathering. A number of others were present at the historic assembly, and interested us with reminiscences.

Again, the Mohonk conference felicitated itself upon the eleven arbitration treaties with other nations, including Great Britain, France, and Japan, which Secretary Root has negotiated, and which the Senate has unanimously approved. While the conference was in session Secretary Trueblood, of the American Peace Society, announced the confirmation of one more, that with Denmark. The nations of the world have now formed with one another no fewer than fifty-seven treaties of arbitration. What an insurance against war lies in this one fact!

The conference expressed especial pleasure in the treaty with Japan, deprecating "the unfounded talk of war with that country that has been indulged in by an element among our people." This resolution was passed unanimously on the conclusion of the dignified and able address of Baron Kogoro Takahira, the Japanese ambassador to this country. Ambassador Takahira declared that the Japanese welcome criticisms, "provided they are not the result of unfriendly design, intended to mislead the friendly public of this great country. We have no other idea than to secure our own peace by having well-organized states as our neighbors, and to prosper ourselves by having prosperous countries as our neighbors." That is indeed a noble sentiment.

Also, the Mohonk Conference congratulated itself upon the recent agreement of the Central American republics to submit all their differences to arbitration. This splendid determination is the first event of the kind in the history of the world.

Akin to that event was the recent laying of the cornerstone of the magnificent building in Washington for the use of the Bureau of American Republics. The director of this bureau, Hon. John Barrett, was one of the speakers on Pan-American evening. Two ministers to our government, those from Costa Rica and Nicaragua, were kept at the last moment from coming, but Senor Calvo sent his paper, which was read. Prof. Shepherd, of Columbia University, whose specialty is the study of Latin America, spoke on the same evening. Another speaker of weight nor of Hawaii.

President Sleeve, of Smith College, gave us an inspiring glimpse of the progress of the arbitration movement among colleges and universities. The Mohonk Committee have promoted public meetings this year, in the interest of peace, in eighty-five colleges and universities. Debates and prize essays have added to the interest. Secretary Fulk, of the Inter-collegiate Peace Association (sprung from Mohonk), reported a rapidly growing membership in

forty-five colleges of the Middle States. President Swain, of Swarthmore, Dean Rogers, of the Law School of the University of Cincinnati, President White, of the state college of Georgia, and Hon. E. E. Brown, United States Commissioner of Education, outlined the possibilities of this glorious work among the students.

The business men's evening was exceedingly strong. The Mohonk Committee of business men now has as co-operating and corresponding members 161 of the leading trade organizations of the country, in 126 cities, in 42 states and Canada. This is a mighty power for the preservation of peace. Forty-two regularly accredited delegates from these organizations were at Mohonk. They appointed to speak for them the president (or other leading officer) of the Philadelphia Trade League, the Cincinnati Chamber of Commerce, the National Association of clothiers, the National Board of Trade, the Massachusetts Board of Trade, the Latin American and Foreign Trade Association, the Chamber of Commerce of Erie, Pa., and the Boards of trade of Auburn, N. Y., and Newark, N. J. These business men were most earnest in their protest against immense war budgets, and most positive in their demand for the inauguration of the reign of international law.

The personnel of the conference was brilliant, as it always is. Think of a conference whose chronicler must pass with the merest mention such speakers as Admiral Chadwick, General (ex-governor) Manderson, of Nebraska, Ex-governor McLane, of New Hampshire, President Rush Rhees, of Rochester University, General Horatio C. King, Prof. John B. Clark, of Columbia, President Warfield, of Lafayette College, Editors Rollo Ogden, of the New York Evening Post, and Hamilton Holt, of The Independent, Dr. Rowley, Dr. MacArthur, and John R. Mott! The programme Committee, at their wits end, had to stop with enough speakers unheard to equip a dozen other conferences.

The platform rehearsed the many encouragements of the past year, and called for further advance along the lines upon which the nations have already progressed so happily. Presented by Chief Justice Stiness, of Rhode Island, it was moved in a masterly and eminently Christian speech by Justice Brewer, of the Supreme Court of the United States, seconded by Chief Justice Moore, of Michigan.

Justice Brewer declared that he always returns from Mohonk fired with new zeal for the great cause of international arbitration and the establishment of a world government, and with new determination to do what he can to bring about that great result. This has been the case for thirteen years with all whom Mr. Smiley's statesman-like planning has brought together in these annual conferences. Now that so much has been accomplished, I am sure that the purpose of these Mohonk enthusiasts will not flag, but will go on from one gain to another, till the firmly based congress of nations shall substitute for the cost and threat of war the assurance of law and the prosperity of peace.

THE CHURCH AND ITS NEEDY ONES.

By L. M. A.

A certain man fell sick, and it was found necessary to take him to the hospital for an expensive operation. Being a laboring man, all he had been able to earn had gone to the support of his family, and there was nothing to meet this emergency.

THE PACIFIC

A church brother went with him to the hospital. "Shall we put him into a free bed?" inquired the matron.

The church brother hesitated a moment. There was no fund provided by the church for such an emergency, yet surely the church should care for its own needy sick,—and it would, he suddenly determined.

"No," he replied, "the Sunnyside Church will take care of him. Give him every comfort possible."

Then the church brother went away to consume much valuable time in the not altogether pleasant duty of collecting personal subscriptions to meet the need.

Brought thus suddenly face to face with the necessity for such a fund, that church at its very next communion service began its fund for the needy. With many churches this is an established custom, and a fund is always at hand ready to be drawn upon.

It is a criticism not without some foundation that the church is not so ready to stand by its needy members as is the lodge; yet where, indeed, should the Christian in trouble turn for human sympathy and help if not to his own brothers and sisters in Christ, who by their vows of church membership covenant to "cherish his welfare as their own?"

But much as the church may wish to minister to its needy, it is a difficult matter to adjust unless there be an established fund for the purpose. In the case cited above, had the church brother been less persevering or less widely acquainted among the church membership, or more timid, or more restricted as to leisure, the sick man would probably have been pointed out as another instance where the church had failed to provide for its own.

It is not for lack of the spirit of helpfulness that the church is not always ready with the helping hand, but lack of method.

Indeed, if the lodges were as neglectful of the application of business principles in this matter as are many churches, it would be much more difficult to secure help from the lodge than from the church, for the obligation of the church is recognized even by the world to be a most deep and sacred one.

Again, the church is universal in its sympathies, limited only by its means and opportunities, while the lodge cares for its own, and only then so long as the member in questions maintains his standing. A case comes to mind just here where a man who had kept up a large insurance for years, became unfortunate and was obliged to let his dues lapse. After battling for some time with his reverses he died, leaving his wife and children almost destitute. The lodge felt no obligation to help them, as the church would have felt, even had they long turned their backs upon it.

The church may do more, however, than simply to minister to physical needs. A loan or gift to a struggling student at just the right time may be of untold value to him or her, not only for that which it enables him to procure when he needs it most, but for the sympathy and fellowship behind the gift; and that student will feel a solemn obligation to be worthy the help thus freely and gladly given.

But these things cannot be accomplished unless they are definitely planned for and provided for by a fund specially set apart for the purpose; and such a fund is even more necessary in a small church than in a large one, for in a large church there will always be people of means whose hearts are ready to respond to the appeal for help; while in a small church the collections, necessarily small, must depend upon their regularity for the increase.

What more beautiful way of securing this fund can be

devised than by the offering as the family sit together at the table of our Lord, typifying by this very act the oneness of those who believe?

HOW TO GET AND KEEP A SITUATION.

(Christian Endeavor Topic for June 21st.)

Albert W. Palmer.

I am going to begin by saying a very shocking and unconventional thing. The way to get a situation is to have a "pull." The only mercantile position I ever held I got by reason of the influence of a relative who was a member of the firm. I venture to say that the great majority of men get their first situations, at least, through what may be called a "pull." If the grocer wants a clerk, or the plumber an apprentice or the editor a reporter they may take some unknown man who comes along and asks for the job. But, as a matter of fact, the chances are that the opening will go to some young fellow whom the grocer or the plumber or the editor knows and is interested in—or else to someone his foreman or his wife or his wife's brother-in-law knows and is interested in. The way to get a situation is to have friends, to know people who know other people who have situations they want filled.

So the question "how to get a situation" seems to settle down into the sordid one of "How to get a pull" doesn't it? But let us find out what a pull is. There are just two ways to get a pull. The first way is to inherit one. For example, sons of army officers have probably a better chance of getting a West Point appointment than have the sons of a civilian. Sons of the officers of a large corporation have ordinarily a better chance of obtaining vacant situations in that particular business.

The other way to get a pull is to earn it. There are always a lot of fellows with inherited pulls who fail to "make good." There are always more situations in town than the men with hereditary pulls can fill. These situations are open to the young man who will get to work early and earn his pull. Tom Brown, who does his work in school faithfully, may not know it but he is earning a pull with the principal of that school that will make that principal the deciding factor in his getting a situation some day. Harry Jones, who plays a game hard and fair, who keeps his temper and doesn't break training rules, is earning a pull, unconsciously no doubt, with another boy whose father is going to have need of an energetic reliable young man some day. Dick Smith, who is a gentleman at home with a chivalrous regard for his mother and sisters, is going to be remembered some day when a neighbor across the street is looking for "the right young man" to fill a responsible and promising position.

The way to get a position is, therefore, to have a pull, and the surest way to get a pull is to earn it.

But the answer to the second part of the question is very different. "How to keep a situation?" Forget you ever had a pull! Personal influence may, and usually does, get you an opening, but if it is an opening worth having it can only be kept by demonstrated ability. The man who considers his job beneath his ability or dignity, who never takes pains thoroughly to master its details, who uses up his surplus energy in saloon or hanging around cigar stores, who has no loyalty or enthusiasm for his employer, will not hold an important job long even though backed by a pull. The intensity of modern business life demands efficient, sober and loyal men. Employers of labor try out many candidates but they don't let the efficient men go if they

can help it. "Make yourself indispensable to some firm and you need not worry about your salary," is pretty sound doctrine in every line of employment.

All this finds illustration in the story of Joseph. How did Joseph get his job as right-hand man to Pharaoh? If you had asked the other magicians and dream-interpreters of the court they would have said: "Oh he had a pull with the chief butler—got acquainted with him when they were in jail together two years ago. He owes his position to a pull." But how did Joseph hold his position? That is another story. He held it because he could interpret the dreams the other magicians could not, and because he alone could meet the crisis those dreams foretold.

Finally, it is sometimes more important to lose a position than to get one. When to hold a position means to surrender one's ideals and violate one's conscience, then comes the call not to hold the position but to lose it. It is the glory of Joseph's character that he had the courage to lose his position rather than his self-respect. I imagine there are more men than we suppose who are to-day living in poverty and obscurity because they refuse to hold a position at the cost of honor. This is our modern martyrdom. The early Christians died in the arena for their ideals. Modern Christians must sometimes resign their positions for theirs. The martyrdom, though less picturesque is just as heroic and valuable in the sight of God.

NOTES AND PERSONALS.

The Rev. Geo. H. DeKay will supply the pulpit of the First English Lutheran Church of San Francisco until a pastor is secured.

The corner stone of the administration building of the California Home for the Feeble Minded, at Eldridge, in Sonoma county, will be laid today. The Rev. Walter Frear of Oakland is one of the board of managers.

Rev. Dr. E. E. Baker has tendered his resignation as pastor of the First Presbyterian Church of Oakland, to take effect in August. Dr. Baker is an able preacher, a man of large heart; and many, both inside and outside of his denomination, will be glad if he should decide to remain on the coast.

The ministers of San Francisco and vicinity listened last Monday to a paper by the Rev. D. Ebina of Japan, on "The Evangelization of Japan." Mr. Ebina is a delegate from the Kumi-ai churches to the International Council at Edinburgh. Next Monday Dr. Burke, the Anti-Saloon League superintendent for Northern California will speak.

The Rev. D. Goodsell of Ceres was in Berkeley this week on his way to Oberlin, Ohio, where he will attend the commencement exercises and the reunion of his class, that of 1875. In recognition of his services as pastor at Ceres, Mr. Goodsell has been granted a vacation until August. During his absence the pulpit will be filled by retired ministers and other resident there.

A SUMMER SCHOOL IN SUNDAY SCHOOL METHODS.

A Summer School in Sunday School Methods will be held in the First Church of Oakland for four Sundays. The regular classes are disbanded and the pupils have a devotional exercise in a separate room. The teachers are urgently requested to attend this summer school with pencil and notebook. All who are interested and who will enroll

themselves are invited. The following is a list of the subjects and speakers:

June 14th: The Child considered from the Standpoint of Religious Education. Prof. C. E. Rugh of the University of California.

June 28: The Object of Religious Education. H. B. Mowbray. The Teacher's Attitude toward the Pupil. Miss Grace Everett Barnard.

July 5th: The Present use of the Bible. H. B. Mowbray. What the Home Expects of the Sunday School. Prof. J. H. Pond.

July 12: Our Curriculum. H. B. Mowbray. Recent Progress to the Advantage of Sunday Schools. Secretary Miles B. Fisher.

GREEN STREET CHURCH CONTESTING FOR A PIANO.

Green Street church, San Francisco, is trying for one of the Kohler & Chase prize pianos. Anyone buying \$1.00 (one dollar's) worth or more of music or musical instruments is entitled to vote for the institution they desire to have get one of these prize pianos. The contest is open until August 6th. As the votes now stand the Green Street church is third from the top in the number of votes. If the good people interested in this church are buying anything at any of the Kohler & Chase stores will put in their votes for "The Green Street Congregational Church, 613 Green Street, San Francisco," there is a strong probability that a fine piano will thus be secured to this church that has worked against so many difficulties since the great calamity.

Among the Churches.

California.

San Francisco, Bethany.—One person united with the church last Sunday.

Los Angeles, First.—Forty-eight persons were received to membership at the twilight communion service June 7.

Oakland, Market Street.—Five persons were received to membership last Sunday, four on confession. Eight children were baptized.

Meneto.—The Rev. F. L. Drew of Meneto is very much encouraged in his work, especially among the young people. A Christian Endeavor society of 22 members has just been formed, which gives added strength to all branches of church work.

Oakland, First.—The Rev. Dr. E. L. House, pastor of Westminster Congregational Church of Spokane, Washington, will occupy the pulpit for four Sundays, beginning next Sunday. Last Sunday, seven persons were welcomed into fellowship, five on confession.

Perris.—The Rev. Mr. Long of Perris is the fortunate man this time, having been presented with a fine horse. Many another pastor in a rural district would be glad of such a gift. Perhaps those who complain that the pastor don't call enough might multiply his calls by presenting a horse. It would help at least.

Los Alamitos.—The Los Alamitos Congregational Church, which has had a struggle to live, is now meeting

with encouraging results under the care of Rev. A. L. Seward and his wife, who is very efficient in calling, carrying cheer and sympathy wherever she goes. The church at Alamos has many foreigners to deal with, which makes its work doubly hard.

Los Angeles.—Dr. Wm. Horace Day preached the baccalaureate sermon at the Friends' College at Whittier Sunday morning, June 7, Dr. Warren F. Day caring for the work in the First church. At the twilight communion service 21 Armenians were received into the fellowship of the First church. About 27 others will unite. The First church always has a large accession at each communion.

Black Diamond.—The last Sunday in May patriotic exercises were held at the Congregational Church. A new flag was raised on a flag-pole in the church yard, with patriotic music and a salute to the flag by Sunday-school children and others. Within the church Comrade Simmons of the G. A. R. delivered a sermon-address. Army veterans were accorded a special place and the little church was filled with citizens who came irrespective of race, color or creed.

San Rafael.—The Amphion Quartet of San Francisco assisted by Mrs. Emily Webb Giesey, reader, rendered a very interesting and entertaining classical concert, at the San Rafael Congregational Church Saturday evening, June 6th. More than \$30 was raised to defray the expense of a new platform recently built in the church. The Amphion Quartet are members of the Green St. Church choir. Anyone who desires a high-grade musical will be delighted with their work.

Los Angeles, Church of the Messiah.—The Church of the Messiah was one year old on May 17th. The Rev. Stanley Ross Fisher, the pastor preaching the first sermon. The church has now 100 members. Mr. Fisher is in the East at the present; will preach in Denver June 7th. He expected to return by June 14th, in time for the Children's Day services. His services have been cared for by the Rev. Dr. Henry Kingman, Dr. Warren F. Day, and also Dr. Wm. Horace Day.

Los Angeles, First.—The Men's League of the church were given a supper by the ladies of the church the past week, which was one of the best and largest gatherings of the League in its history, some 200 being present. The program was very unique, arousing great interest in its discussion and also reflecting great credit upon Mr. Le Master, its author and who is also president of the League. The League has recently cared for a bill of expense incurred by street paving so that in its work it is looked upon as "an army with banners" ready to do and dare.

Imperial Valley.—Imperial Valley, the Egypt of America, exceeds not only in its fertile soil, but is also taking great interest in educational matters. Supt. J. L. Maile is there now in conference with a committee of citizens of Heber, devising the best methods to pursue in order to make the Imperial Valley Collegiate Institute a success. Already from the sale of property in the town site of Heber, they have \$2,500 with which to erect a temporary building to be used until more permanent structures can be erected. It is proposed to expend \$25,000 in the initial buildings the first year. This is indeed a good start for a new town and a new school.

Campbell.—The Country Woman's Club recently gave an "India Social" at the home of our senior deacon. Native costumes, curios, songs, etc., formed a most delightful evening. Recently the church held an all-day "cleaning bee,"

fixed up outside and within. All were so enthusiastic that at the last prayer meeting it was unanimously and enthusiastically voted to enlarge church parlors to the extent of two fine rooms and larger kitchen. This will be finished we hope soon. One of our members, a practical electrician, gave a talk on "Man Reading God's Thoughts in Electrical Laws and Inventions." It was an instructive and reverent presenting of the subject.

Pasadena, First.—During the month of May, Dr. Meredith gave a course of four Sunday evening lectures on Paul, Saul of Tarsus, Paul the Convert, Paul the Missionary, and Paul the Martyr. The result of the announcement of these discourses was seen in the increased congregations, almost double the usual number appearing at the Sunday evening service. A unique entertainment was given by the Men's Club Friday evening, May 29. The gentlemen themselves provided the supper, superintending even the decorating of the tables and the preparation of the ingenious placards posted conspicuously about the walls. The ladies had been asked to take charge of the after-dinner speeches, Mrs. Meredith presiding as toastmistress in a most happy way. "Men's Sphere" was the general subject for the evening, and the ladies discussed "Dress Reform for Men," "Men as a Bread-Winner," "Man in Politics," "Man as a Home Maker," "The Club Man," "Man in the Church" and "The Coming Man," the toasts being interspersed with appropriate music.

WASHINGTON.

Deer Park.—Superintendent Scudder recently preached here. Plans are perfected for a four thousand dollar church.

Sprague.—A large addition with a basement for reading room, gymnasium, dining room, kitchen, etc., has been about finished and will be dedicated this month.

West Seattle.—Rev. Edward Dunstan of Sydney, Australia, who was recently called to the West Seattle Congregational Church, has accepted the call and has entered on the work.

Seattle, University.—The pastor, Rev. H. C. Mason, has gathered a class of boys and girls for the study of Christian truths and church membership, from which many will unite with the church Children's Sunday.

Seattle, Plymouth.—During the Sunday-school hour a class of boys and girls from the main room meets with Dr. Van Horn and another class of girls on Thursday afternoons to study for preparation to unite with the church on Children's Sunday.

Meyers Falls.—Under Mr. Anderson's guidance the new building makes good progress. Plans are on foot for building at Milan when Mr. Anderson has more time to direct matters. Westbranch is now at work. Four fields, three of them building, make a busy pastorate.

Chatterly.—The new building is well in hand and it will probably be dedicated by the middle of the summer, seeding having delayed the work. This has been accomplished by the people without any special aid from a minister, Mr. Anderson being busy with the affairs of his other fields.

Newman Lake.—This little flock in the foothills, 18 miles from Spokane, has the lumber on the ground for a building that they have sorely needed for some time. Amid many discouragements this faithful people have held on and it is hoped that now the church will grow faster.

Orchard Prairie.—Last year the parsonage was completed without aid from the Church Building Society, and now the people are erecting a church without any intention of asking outside aid. Mr. Rice has done excellent work at Orchard Prairie and Pleasant Prairie, both near Spokane.

Seattle, Pilgrim.—Rev. Wilfred Withington, of Berkeley, Cal., who has recently finished a course at Berkeley Congregational Theological Seminary, preached on "The Essence of Christianity" at the 5 o'clock vesper service at Pilgrim church and at Alki Point on a recent Sunday. Mr. Withington may locate in Seattle.

Tacoma.—Dr. Green recently visited the new work at Alki, where a new church will be opened Children's Day; the North Sunday-school, where lots have been bought and Fern Hill, which has recently organized. These are all in growing and substantial suburbs and have grown out of Sunday-schools fostered by our society.

Spokane, Westminster.—May 11th a reception was given to Dr. and Mrs. E. L. House of First church, to celebrate the twenty-fifth anniversary of their wedding day. Nine hundred invitations were sent out, and but very few failed to attend. Among the many and beautiful presents was a large loving cup of silver from the "Congregational ministers and their wives of Spokane and vicinity."

Doty.—This child of the S. S. and P. S. has recently incorporated and will soon dedicate a building free from debt and without calling on the Building Society for aid. There is no pastor here yet. Mr. Dick of the S. S. P. S. has been giving much of his time to this work and to Elk Creek and Meskill, near by where Sunday-schools are organized. At Meskill a committee on building has been appointed.

Long Beach.—Everything is ready now for the exchange of Long Beach for the Presbyterian Church at Vaughan. The proper societies will exchange deeds to the respective properties and the congregations will change their affiliations. The Congregationalists are fewer than the Presbyterians at Long Beach and vice versa at Vaughan, and Home Missionary oversight will be easier under the new arrangement. Comity moves slowly, but it moves.

Seattle, Prospect.—One hundred people of the Capitol Hill district attended a reception at the Prospect Congregational Church in honor of Rev. and Mrs. Robert S. Osgood, who are to lead the work of this church. The reception was given by the Ladies' Prospect Circle. Many Congregationalists of the other city churches attended. Greetings were extended by Dr. E. L. Smith, Rev. S. M. Freeland, Dr. Samuel Greene, Rev. H. C. Mason, Rev. W. C. Kantner, Rev. C. R. Gale and other representatives of Congregational societies in the city.

Index.—The temperance program given at the end of the Sunday-school quarter was a great success and on May 10th this meeting was followed by a great anti-saloon rally held in the Congregational Church. Rev. Mr. Fresco gave the address; the house was full, the pastor, Rev. L. E. Scholl having spent hours on the street Saturday night inviting every man he saw, even saloon men, to attend. This was the first address of the kind ever given in Index. Mr. Scholl has been fighting the saloons, and at last the mayor has said he will close the saloons on Sundays. Index is becoming quite a summer resort and the saloon and Sunday questions are to the front. Mr. Scholl has written a very creditable poem for the "Booster" leaflet.

Richmond Beach.—The corner stone of the First Congregational Church of Richmond Beach was set in place recently in the presence of 100 people. A delegation of twenty church members of Edmonds attended the service. Rev. J. E. Tedford, pastor of the Edmonds Congregational Church and acting pastor of the Richmond Beach flock, handled the trowel. A cylindrical glass case containing the records of the church was previously placed in the opening. Addresses were made by Rev. D. H. Reid, state evangelist; W. W. Scudder, state superintendent of the Home Missionary Society, and Rev. Samuel Greene, of the Sunday-school mission work. The Ladies' Aid Society of the congregation has been one of the most active agents in the construction of the new building. It is hoped to have the new edifice ready August 1.

Bellingham.—During the stay of the first and second divisions of the Atlantic squadron in Bellingham bay, the women of the Congregational Church served a banquet in honor of the chaplains. Covers were laid for seventy-five persons. Ground will be broken before the end of the present month for the new parsonage. A lot has been secured overlooking the Broadway park and a substantial sum has been secured toward the building. On June 15th the fourth annual camp for boys will be opened on one of the islands. The first castle of the Knights of King Arthur in Washington was established by this church. The boys, who are now approaching young manhood, do the ushering in the church. The girls' camp, which was opened last season, will be provided again this year. Mr. Wark has just finished a course of five sermons on "The King's Business and the King's Men."

Spokane, Ministers' Meeting.—Tuesday, May 12th, the Congregational ministers held their usual monthly meeting as guests of the Lidgerwood church. After the regular order of business, Mr. Schrock of Deer Park opened a symposium on "How We Prepare Our Sermons," giving the outline of the discourse of the previous Sunday, from the text Phil. 2:5-8. Mr. Bown of Medical Lake followed with another outline from the same verses, after which a paper was read, giving another view of this inexhaustible theme from Mr. Johnathan Edwards, who was unavoidably absent. A very lively discussion followed, at the close of which the ministers adjourned to the home of Mr. Wilson, the pastor, to enjoy a splendid dinner prepared by Mrs. Wilson and the Ladies' Aid. The next meeting of the Spokane Ministerial Alliance of Congregational Ministers will take place at Deer Park the second Tuesday in June, at which the election of officers will take place.

OREGON LETTER.

By George H. Himes.

Representatives of the Pilgrim faith met at Ashland, the seat of the southernmost Congregational Church in Oregon, on May 28-30, for the purpose of holding the twelfth annual meeting of the East Willamette Local Association. This is the first time that an association has been held south of Eugene, and the distance between these points is 214 miles. This great distance necessarily made the number of churches represented and the attendance quite small, as follows: Oregon City, Rev. E. C. Oakley, pastor; Hubbard, Rev. E. C. Bradstreet, pastor; Salem Central, Rev. P. S. Knight, pastor; Eugene, Rev. W. P. Pinkerton, pastor; Ashland, Rev. Edward F. Green, pastor. Other ministers present were as follows: Rev. Arthur J. Folsom, Supt. C.

H. M. S.; Forest Grove, Rev. Cephas F. Clapp, Rev. J. E. Walker all of Forest Grove; Rev. Howard N. Smith, Supt. C. S. S. & P. S., Portland, Rev. O. A. Stillman, Sunday-school Missionary, working under Supt. Smith, with headquarters at Eugene; Rev. H. H. Wikoff, District Supt. for the Pacific Coast of the C.C.B.S., and Rev. H. Melville Tenney, Pacific Coast Supt. of the A.B.C.F.M., both of San Francisco; and Rev. Albert G. Howlet, who came into the Congregational fellowship some time ago from another body of believers, but who is not in the active ministry at the present time, although he is quite often available as well as acceptable as an occasional supply.

Rev. O. A. Stillman was elected Moderator, and Rev. A. E. Bradstreet, Scribe. Reports from the churches indicated encouraging growth. Excellent work on the part of Rev. O. A. Stillman and Rev. Mark C. Davis, Sunday-school missionaries, whose fields extend from Eugene southward to the State line, has given a strong impetus to the progress of Christianity in that region, and a number of churches have been organized as follows: Oak Hill, Smith River, Eagle Point, Table Rock, Kellogg, Trail, St. Mark's. These, together with the Howell Prairie Church, have asked to be admitted as members of the association. These points are not occupied in any way.

By vote of the Association, the officers elected at this meeting will hold over until the next meeting; thus following the rule of the National Council—a practice that it would be well for all Associations to follow.

The next meeting of the Association will be held with the Salem Central Church.

An exceedingly interesting programme was presented, the chief topics discussed being the following: "Sunday School Work in Oregon," by Revs. Howard N. Smith and Rev. O. A. Stillman; Associational Sermon, Rev. W. B. Pinkerton; "Congregational Churches in Oregon—Resources and Outlook for Growth," Rev. Arthur J. Folsom; "Klamath and Lake Counties, Their Needs and How We shall Meet Them," Rev. Howard N. Smith; "The Board of Ministerial Relief," a review of the organization and progress of this beneficent institution, organization and its progress by Rev. Cephas F. Clapp; "Congregational Principles," Rev. A. E. Bradstreet; "Congregational Fathers," Rev. E. C. Oakley; "What Congregationalism Means to Oregon," Mr. Fred C. Homes. These three topics were peculiarly important at this time, as a means of placing before the people of Ashland the significance of the Congregational polity, this being their first opportunity to hear such a deliverance from outside the local church. A sermon by Rev. P. S. Knight closed the second day.

The topics for the third day were these: "Christian Education," by William N. Ferrin, President of Pacific University; "Congregational Schools Abroad," Rev. H. Melville Tenney; "Congregational Schools in China," by Rev. J. E. Walker, who is now home on a furlough from his mission there where he has had thirty years experience.

During the Association the writer read two papers, the first on "The Early Churches of Oregon," beginning with the advent of Lewis and Clark and closing with the year 1852, and the second on "The Early Schools of Oregon," beginning with the first in November, 1832, and closing with 1855.

Saturday evening Rev. Mr. Tenney gave a stereopticon lecture on the work of the A.B.C.F.M., and on Sunday morning the sermon was preached by Rev. Cephas F. Clapp.

The culmination of the Association's work was on Monday, June 1st, at the laymen's rally at the Chautauqua

tabernacle, followed by a union meeting of all the churches of the city in the same place.

All in all, this Association meeting was a most profitable one, and it is regrettable that the attendance of the Willamette Valley churches was not larger. The great distance, is the excuse, of course; but if the spirit of fellowship counts for anything beyond a name it must be mutual. The distance is no greater from the valley to Ashland than from Ashland to the valley. It is a poor rule which will not work both ways.

Prior to Dr. George H. Atkinson, Supt. C.H.M.S., organizing the Ashland Church in 1888, he had studied the field thoroughly, and believed that he saw a good opening for establishing at least three other Congregational churches between that point and Eugene. At one of these points—Grants Pass—he had preached a number of times and awakened a good deal of interest, the result of which was an agreement to form a Congregational church of about thirty persons, some of them members of the First Congregational Church in Portland, and a date was fixed for the organization. An unforeseen condition arose by which Dr. Atkinson was unable to be present on the appointed date, and before he could make another date a sister denomination, with whom Congregationalists were supposed to be on terms of Christian comity, or, rather, a minister of such a sister denomination, accidentally hearing of the proposed plan of Dr. Atkinson, quietly slipped in, held a preaching service, gave out a hint that Dr. Atkinson had formally given up the field and did not intend to return to perfect the organization, and organized a church of his own denomination. A few months latter this same minister boasted to the writer of the act and characterized it as an evidence of the great "enterprise" of his denomination. Dr. Atkinson was greatly surprised at the new turn affairs had taken, but like the considerate Christian gentleman he was, he refused to have any controversy over the matter, although he thought it was a peculiar manifestation of the spirit of "comity" which was supposed to exist between the church fellowship to which this marauding minister belonged and the Congregational body. The circumstance thus set forth explains the reason why there is such a long stretch of territory between Ashland and Eugene unoccupied by a church of the Congregational order.

Portland, June 7, 1908.

QUARTERLY MEETING OF THE WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

The June quarterly meeting of the Woman's Board of Missions for the Pacific held in Mill Valley on Wednesday, the 3rd, brought together about one hundred enthusiastic women coming from the various churches near to send representatives. The morning's program as usual was given over to business with reports from our secretaries and treasurer, Mrs. Wilcox. Our home secretary called for reports from each auxiliary along the line of new methods of work, and many helpful suggestions were brought out. Those societies who have pursued the study of some book on missions, during the past year were enthusiastic over the interest which had been awakened and the benefits which they had received from it. One society has tried successfully the plan of having each mission field represented by a different member of the society, who brings to each monthly meeting the latest news from her field and missionaries in charge.

Our president, Miss Richard, recently returned from

her visit in Southern California, where she attended the annual meeting of our Southern Branch, brought greetings to us from them, and also told us of the good work which they are carrying on so faithfully.

All regretted the resignation of our Secretary of Literature, Mrs. Yarrow, who has so ably taken charge of the work the past year. The importance that attaches to this work is being felt more and more among our auxiliaries, and it was most gratifying when Mrs. Yarrow asked for a volunteer who would be her successor, to have a hearty and prompt response from the Misses Ronaldson, 944 61st street, Oakland, who will continue the work.

Our treasurer's report was most encouraging, receipts to date being in the neighborhood of \$700. Our Foochow Kindergarten fund has reached the sum of \$2,260.

The devotional hour at the opening of the afternoon session was largely filled with very definite prayers for the different mission fields and for each one of our own missionaries. Mrs. McCann of Tientsin, North China, told of the work for women in that station, which since 1903 has been carried on entirely by the wives of the missionaries of the American Board. What these busy women, with their families of little ones and their household duties have been able to accomplish was an incentive to us to do more.

The report of our Foreign secretary, Mrs. Wagner, was, as usual, brimful of good things. She told us of our new work in Tottori, Japan, taken over in January of this year by the W. B. M. P. The Kindergarten has two teachers and forty pupils. The work was opened by Miss Tallcott, and she was followed by our Miss Denton, who spent much time there in evangelistic work and in opening and carrying on school work. We will follow this new work with great interest and many prayers. A letter was read from Mr. Perkins of India, expressing his appreciation of the fact that our Board has increased its appropriation for our India work from \$400 to \$500.

Miss Wilson of Micronesia wrote of their gratitude for the contents of the box which they received last November. The school girls had never known before how many good friends Mother Wilson had! Dr. Tallmon of Lin Ching also wrote of the box which she had received. Both mentioned how acceptable the dolls are, even good-sized boys crying for them. Miss Jones of Paoting-fu was expecting, when she last wrote, to go down to Lin Ching, where Dr. Tallmon is, to help them in a series of meetings which they were holding. Miss Jones was planning to return to Paoting-fu for the summer, instead of seeking the mountains or seashore during the heat. There is an interesting letter in June Life and Light from Miss Jones, which all will be glad to read. Mention was also made of our new missionary, Miss Clio Wilder of Rhodesia, Africa, whose first letter to us appears in June Life and Light. Miss Wilder is the daughter of missionary parents, and so does not have to learn a new language, as she learned English and Zulu at the same time. Mrs. Wagner's report closed with this beautiful poem:

"And yet my sister—like to me,
Made in His image thus to be
Flesh of my flesh, and of my blood,
Knows not the comfort of her God.

Her God and mine; her Savior, too,
Though hidden from her yearning view;
Lord, let me help to lift her eyes
Unto Thine own in Paradise!

Today I kneel not by her side;
Between us roll the waters wide;
But some sweet day in yon fair place
We shall together see Thy face.

Her need is mine. How can I be
Content while she hath need of Thee?
How dare I save my soul alone,
And stand without her at Thy throne?"

Just before adjournment volunteers were called for to write to our missionaries, so that each one may receive at least one personal letter, telling her of our meeting and increasing interest in her and our work. Our next meeting of the Woman's Board of the Pacific will be the annual meeting in September, the place of meeting to be announced later.

QUARTERLY MEETING OF W. H. M. U.

The June meeting of the Woman's Home Missionary Union will be held at Fitchburg on Thursday, June 18. Morning session at 11 o'clock; afternoon at 1:30. Luncheon served at the church. Persons from San Francisco take broad gauge local train to Melrose and street car to Fitchburg.

SONOMA COUNTY Y. P. S. C. E. CONVENTION.

The Y. P. S. C. E. of Sonoma county, held a very interesting and helpful convention in the Congregational Church of Cloverdale on the 22nd, 23rd and 24th of May.

The opening exercises were conducted by Miss Candace Wagers, of Healdsburg, followed by an address of welcome from Cloverdale by C. L. Sedgley, and from the church and local Endeavor by S. N. Jeardean, responded to by G. E. Baugh of Petaluma.

Then came the address by R. L. Thompson of Santa Rosa, his theme being "What Civic Righteousness Offers Sonoma County." This was a fine address, delivered in Mr. Thompson's earnest, forceful manner, brimful of civic righteousness and running over with truth and earnestness. How we wish that every voter of Sonoma county might have heard him.

Saturday morning was given up to reports of officers and superintendents, appointing committees and transacting business. At noon a lunch was served to delegates and friends by the ladies in the church parlors, and an hour was very pleasantly passed.

The afternoon session opened with department round tables, in charge of superintendents and state and county officers, followed by song service led by Mr. Foster of Petaluma. Mrs. Reeves of Santa Rosa made a strong plea for the ladies in the Old Ladies' Home; told how they enjoyed the visits from outside, the flowers sent them and the little remembrances of Christmas time, etc. Let us do more of this kind of work in the future than we have in the past.

At eight o'clock address by Prof. George H. Boke of the law department of the University of California. Theme, "The Universities in Modern Civic Life," in which he said: "The universities are fast becoming teachers of civic righteousness and good citizenship, as well as history and mathematics."

Sunday afternoon open-air prayer meeting, led by J. L. Lownson, Santa Rosa. This meeting was held by invitation in the spacious home grounds of Mrs. Prescott and was attended by twenty-five members of the convention. Mrs. Prescott has been confined to her home for some time by sickness, and the meeting was held close by the house, so that she, through open doors and windows, might hear the songs and prayers, which she enjoyed very much. Why not pray and sing more with and for the sick? thereby comforting them and receiving blessing ourselves.

At 2:30 p. m. we listened to an able address on "Civic Duty," by G. E. Baugh of Petaluma, folowed by a vocal solo, "Recessional," by Victor Giorno. This was one of the best things of the convention. Mr. Giorno has a splendid voice, and his accent and emphasis was fine, and how careful we should be "Lest we forget" that we are Christ's and what he has done for us.

At 3:20 the convention was addressed by Rev. A. B. Patten of Santa Rosa. Topic: "The Life That Is Holy." Text, Micah 6:8. "He has showed thee, O man, what is good; and what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God!" The thought brought out was: "How true it is that God has shown us what is good, and that to do justly, to love mercy, and to walk humbly with God, is the life that is holy." And the life that is lived wholly for Christ is a holy life.

At 4:00 p. m. the convention listened to a very interesting talk by Miss Margaret Smith of Berkeley, state superintendent of "Quiet Hour" work, her theme being "The Quiet Hour in the Life of Citizens of Character." Miss Smith is very much in earnest in her work and held the closest attention of the convention.

At 8:20 p. m., address by Paul C. Brown, state field secretary California C. E. Union, on "Soul Winning, or the Making of Citizens of Heaven." This was a very fitting topic with which to close the convention, and Mr. Brown was the right man to use it.

The convention was a grand success and a new impetus given to C. E. work in Sonoma county. Let us all remember that we are soldiers in the army of the Lord, that Christ is our leader, that we need not fear to follow where he leads, for he will always lead us into that which is just and true and holy.

The following resolution was adopted:

"As the result of the cumulative efforts of the various addresses and the deep enthusiasm of all who are assembled in this, the first convention of the Sonoma county Christian Endeavor convention at Cloverdale, May 22d to 24th inclusive, be it hereby

Resolved, That we, delegates and officers of the Sonoma County Christian Endeavor Union in convention assembled, and representing a total of twenty-three societies, whose sphere of influence reaches directly over 1,400 people of Sonoma county, do most heartily appreciate and endorse all the efforts of the graft prosecution in San Francisco at the present time. We thoroughly believe in the sincerity and integrity of the motives and purposes actuating such men as Mr. Heney and Mr. Spreckels, and consider their aims ours, and their cause our own. Our convention theme, 'Civic Righteousness,' we realize is most emphatically their controlling theme, and it is our prayer that their spirits may not be cast down, nor their zeal abated one iota, that their lives be graciously spared and their cause ultimately prove triumphant in the awakening of the great American spirit of true democratic liberty and civic purity."

THE HOME

If you wish to grumble, go
Where there's no one nigh to hear;
Let the story of your woe
Fall upon no mortal ear.

Store your troubles far away,
Hid within some jungle deep,
Where nobody's like to stray,
Or to hear you when you weep.

But if joy hath come to you,
Shout it, spread it far and wide;
Share with others all the true
Happinesses that betide.

Joy and pain contagious are,
Smiles evoke their kith and kin,
Tears will travel fast and far
If you fail to hold them in.

Who is blest the better? He
Who hath filled the world with cheer,
Or the man of misery
With his ever-ready tear?

A DILEMMA FOR MOTHERS.

"Every mother who has a daughter to prepare for life—which is much more difficult than preparing her for college—is faced nowadays by a dilemma. It is the day of specialties. One career takes all the years of training that any girl can spare, if that career is going to be thoroughly and successfully prepared for. And yet every woman who is to face life successfully ought to be prepared for the two entirely different careers.

"It is becoming more and more evident to mothers as to everybody else who has anything to do with domestic life, that for a girl who eventually marries to have a thorough knowledge of housekeeping and home-making is the most valuable education that can possibly be given her. It will not matter much in the future whether she knows the French verbs or the different orders of architecture; but it will matter vitally whether she knows how to feed a baby, how to manage household expenses, and how to plan meals. She needs to know about plumbing, bread-making, laundry work, house-cleaning, pure food, a furnace fire, and other such things, if she is really going to rule her own household as an intelligent mistress directing ignorant labor. It is not fair to a daughter to bring her up ignorant of these things, and then let her marry and get nervous prostration trying to master an unknown science.

"But on the other hand, it is not fair to bring her up without an education which shall guarantee her self-support in case she does not marry. Most girls have very definite ideas on this subject. They want an education and a diploma which will help them if they are flung penniless on the world through the frequent changes of American fortunes. Also, they do not want to prepare so very patiently for marriage, as though they expected nothing else. And they have only so many years to prepare for a career. The majority of them, everybody

THE PACIFIC

knows, will marry. But which girls will form that majority, and which will need self-support instead, is a question which no sage can solve, nor can the girls themselves possibly know.

"No young man faces such a dilemma. It underlies and makes complex all theories of feminine education. As an Ohio woman said to a woman's meeting lately, 'training a girl for home-making was in many cases like training a boy for a trade he would not have opportunity to practice.' But so is training for any other career, since she may marry at any moment. A thorough knowledge of domestic science and practice in case she marries, a thorough preparation for some bread-winning career, in case she does not marry—this is what the modern daughter seems to need. But how is she going to get it? There is the present puzzle for mothers."

Thus writes the editor of Harper's Bazar, and it is well to lay before mothers so clearly the reasons why their daughters should be familiar with domestic science, for in too many cases young married women do bring on nervous prostration in their efforts to intelligently deal with and direct "ignorant labor." Yet while the dilemma above noted is a very real one, there is also a very ready way to escape from it.

Granted that he girl is to have a higher education, and that while she is obtaining it she should not be required to master the details of housekeeping. But what of the years between six and sixteen, when she is occupied with her primary and secondary education? Is not this the time when the study of domestic science will most readily appeal to her? Of course, she will not know it by that name; it will be housekeeping, or cooking, or laundering, and the younger she is the more pure fun and enjoyment can be gotten from it. Children love, dearly love, to potter around and try to help. A little maid of three joyfully ran to "help mother" make the beds, and when she essayed to assist a casual visitor in the same operation, she showed that mother's instructions had found a lodging place. "Now we must make the sheets smooth, very smooth," she prattled, "for that's what mother says." Then, eagerly: "Oh, let me plump up the pillows. Please let me." Later, with a square of cheese-cloth she went about dusting, and explaining proudly: "I do all the seats of the chairs and their legs, and anything so high."

A literary man while browsing around a bookstore came upon "A Little Cook Book for a Little Girl." He promptly sent it to a six-year-old, whose mother wrote: "Dorothy is perfectly delighted, and had me read the various instructions to her, while she listened as though it were a story book. She hopes that next time you come to see us, she will be able to cook something for you, all by herself." This mother, who, by the way, is a literary woman of ability, is as enthusiastic over little Dorothy's efforts as is the child herself.

Moreover, the girl who knows how to do things is able intelligently to follow instructions when she grows older. The woman who reads in a cake recipe to "cream the butter," and who thereupon adds cream to it, will surely blame the recipe for the failure which follows; but if she has learned in childhood the meaning of the common cooking phrases, she will escape the mortification of failure. "I was twenty-eight years old," said an excellent housekeeper, who had gained all her knowledge by sore experience, "before I knew that tongue must be boiled before it could be eaten. I learned that by inviting friends to a picnic, and

packing in a basket for slicing an entire uncoked tongue. I was so ashamed I could have cried."

Children do not know this shame unless they are laughed at while learning, which is little short of cruel. "My biscuits weren't good at all last week," said Miss Twelve-year-old, "but they were fine tonight, and papa said so." Which shows that the burden of this kind of education need not all rest on the mothers. A sixteen-year-old daughter stepped into the breach during an emergency, and stewed chicken for an unexpected guest. When the absent mother returned she was told with pride of the achievement. "I took your cook book, mother, and did just what it directed. "But the book does not tell how to cut it up; what did you do?" questioned the mother. "I asked father," laughed the girl. "He said he had never done such a thing in his life, but he believed he could, and he did. And he explained to me about the joints, and I can do it myself next time."

The greatest opinion that is raised to this teaching of children is that "servants will not be bothered with it." This is true to some extent, but what about the "maid's off?" When but one servant is kept, this gives an opportunity for the young housekeeper to "help mamma," and thus learn the things she will always be glad she knows. Nothing will solve the domestic problem more speedily than knowledge—real domestic knowledge—on the part of the mistress. The woman who cannot be left absolutely helpless when the "lady in the kitchen" leaves suddenly because of some real or fancied grievance, has gained an independence which she will never willingly lose. Those whose mothers take enough pains to make them thus independent will win the life-long gratitude of their daughters; and whether these daughters marry or do not marry, what they have learned of housekeeping will never come amiss. The study of hygienic plumbing and surroundings can readily be taken up when maturity is reached, but teach the children the simpler things which belong to home-making.—The Presbyterian.

IDLENESS.

Idleness is contagious. The devil wants no better workshop than an idle brain. For one idle person will soon draw to himself others who would be busy but for the example and influence of the idler. If idleness injures ourselves alone, it would still be a thing to be avoided. But it ensnares others than ourselves. An incident told of Daniel Webster's boyhood illustrates this truth. His father found him and his older brother Ezekiel idling away their time. He approached the boys and said: "Ezekiel, what are you doing?" "Nothing," responded Ezekiel. Turning to Daniel, he asked: "What are you doing, Daniel?" "Helping Zeke," was the quick reply.

"I want a government that will plant a hope in the heart of every child born into the world and give every being something to live for."—William Jennings Bryan.

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THE NEW GIRL.

Josephine tried to remember things that happened at school so as to tell Lena, who had to stay at home. To-day she had a big piece of news.

"There is a new girl," she exclaimed.

"How old is she?" asked Lena, much interested at once.

"About your age. Her name is Janet George. She and her family are going to live here."

It was great news to have a new pupil, but, after all, Josephine did not find very much to tell about her.

"No, she isn't very pretty. Her nose is small and her mouth is big. Her hair is straight, straw color, and then her eyes are just like everybody's—sort of blue, you know, but not very blue. She's so thin! She's skinny, really! And she isn't far on in her lessons."

"She's a very disappointing person I think," said Lena, rather indignantly. "When we have not had a new pupil for ever so long, she might be a different one."

The next morning when Josephine started for school, she met the new pupil outside the gate.

"Why, do you live near here?" asked Josephine, in surprise.

"Not very," said Janet. "I came to bring your sister a book. You remember you said she was very lonely while you were at school. This is a very entertaining book. Don't you think she would like to read it?"

Josephine thanked her, and ran back to the house with it. Lena loved books.

"Where is the postoffice?" asked Janet, as they walked on together.

"Straight past the school," said Josephine. "But it's pretty far."

"I started early on purpose. I want to put in a letter for Miss Carewe."

"Did you know Miss Carewe when you came?" asked Josephine.

"No. But she dropped her bank book and I took it to her. After that we were acquainted. She's old and she hasn't anybody to go on her errands. I can, just as well as not."

"She always can as well as not," Josephine told Lena at the end of a week, and at the end of a month she said the same thing.

"Janet can't remember sometimes how to spell things or how to do her examples, but she can remember so beautifully how to help anybody. I think, for her age, and for a girl, she must be as good as Abraham or Isaac or Jacob."

Lena laughed a little.

"Think how disappointed in her we were at first! Because her hair was wispy, and her eyes weren't very blue and she wasn't far on. We didn't understand her, did we?"—The Morning Star.

OF COURSE, PAPA, DEAR.

"There's a button off my overcoat, Molly. Can you put it on for me?"

"Why, of course, papa, dear." The answer came so promptly, and Molly's hand patted her father's sleeve so affectionately that almost anyone who listened would have been astonished a few days later to hear him say, "By the way, Molly, that button isn't sewn on yet."

Molly gave a little horrified cry. "Oh, you poor, patient papa! How neglectful I have been! I surely will sew it on tonight." But she was so absorbed in her shadow embroidery that she forgot it again, and her father stopped at the tailor's next night, and the button was sewed on. As for Molly, she forgot that she had forgotten, and never thought about the button again.

Kind words sound sweetly in a father's ear, we may be sure, but when they are coupled with continual forgetfulness there is a jar in the music. It is the girl who remembers father's requests and anticipates his wishes whose loving words always ring true.—Selected.

WHEN MOTHER PRAYED.

"When mother prayed, then all the air
Grew tremulous with music rare;
Love's earnest pleading for its own
Was wafted heavenward to the throne.
'God bless my children,' thus the
prayer;

"Keep them unspotted everywhere,
O Father, God!' In softest tone
Echoed the whisper, upward blown,
When mother prayed.

"Oh, dread the day when mother's
prayer
Breathes out no more her heart's fond
care;

For blessings rich from heavenly zone
Came angel-like from heights far
blown,

When mother prayed.

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GIANT SPIDERS OF CEYLON.

Far up in the mountains of Ceylon and India there is a spider that spins a web like bright, yellowish silk, the central net of which is five feet in diameter, while the supporting lines, or guys, as they are called, measure sometimes ten or twelve feet long. Riding quickly in the early morning you may dash right into it, the stout threads twining around your face like a lace veil, while, as the creature who has woven it takes up his position in the middle, he generally catches you right on the nose, and though he seldom bites or stings, the contact of his large body and long legs is anything but pleasant. If you forget yourself and try to catch him, bite he will, and, although not venomous, his jaws are as powerful as a bird's beak, and you will not forget the encounter.

The bodies of these spiders are very handsomely decorated, being bright gold or scarlet underneath, while the upper part is covered with the most delicate slate-colored fur. So strong are the webs that birds the size of larks are frequently caught therein, and even the small, but powerful scaly lizard falls a victim. A writer says that he has often sat and watched the yellow and scarlet monster measuring when waiting for his prey, with his legs stretched out, fully six inches, striding across the middle of the net, and noted the rapid manner in which he winds his stout threads around the unfortunate captive. He usually throws the coils about the head till the wretched victim is first blinded and then choked.—Pacific Baptist.

Revenge is bitter in the end, and will never satisfy the human conscience. Far better are we satisfied if we can look back and see that we have shown mercy and pity to our offenders, and returned good for evil.

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"Pa, why do they call this a strawberry shortcake?" "Because it is short of strawberries, I reckon."

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